

# The Spirit of Missions;

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

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PREACH THE GOSPEL TO EVERY CREATURE.

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### MISSIONARY REPORTS.

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(SEMI-ANNUAL REPORTS TO OCTOBER, 1852.)

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#### Maine.

Bath—REV. F. GARDINER.

"On the 9th of October of last year, the corner-stone of Grace Church was laid by the Bishop of the Diocese, with deeply interesting solemnities. It was in this immediate neighborhood that, in the year 1607, the first religious services in New-England, of which we have record, were celebrated, and the first Church built. It was within a short distance of this spot that, at a later day, another Church arose for the celebration of the same holy ritual, exercising an influence so salutary upon the scattered population, that forty communicants were numbered at one time as partakers at its altar, the last of whom is still remembered for the extraordinary saintliness of her character; and now was laid in another century and under other circumstances, the foundation of another Church, in the midst of a flourishing city, of wide commercial importance, but hitherto without the privileges and the blessings of liturgical worship and episcopal discipline. Since this auspicious beginning the Church has advanced nearly to completion. The lateness of the season prevented the accomplishment of much work before the setting in of winter; but with the return of the spring, our operations were vigorously renewed, and we have now the satisfaction of seeing the outside of our beautiful Church completed. Thus far we have incurred no debt. The exertions of the parish having been aided by the generosity of friends abroad, we found that enough had been subscribed, according to the estimate of the architect, Mr. Edward Gardiner, of New-York, to finish the outside. No contractor was willing to undertake the

building for so small a sum, and we were, therefore, compelled to adopt the more expensive plan of building "by the day." Nevertheless the expense has come within the estimates, and we are now hoping, by strenuous exertion, to obtain the sum necessary to finish the inside also, and thus occupy the Church before Christmas. Should we be able to accomplish this, I trust the already diminished appropriation to this station can soon be dispensed with altogether."

*Brunswick*—REV. ANDREW CROSWELL.

"Under the blessing of God, the services of the Church are continued here uninterruptedly, and, it is believed, with an increasing respect and esteem for them among the people.

"During the summer particularly, our congregation wears a promising aspect, presenting a favorable contrast to the thinness of attendance during a portion of winter. The difference results partly from the occasional severity of the winter weather, partly from the absence from town of a portion of the congregation at that time, besides that our summer services being held at a different hour from the other denominations, are quite largely attended from them. Our sphere of direct influence in the town is very limited, so much so, as at times to be discouraging to the Missionary in his efforts to build up the spiritual temple of the Lord's house, and in his views of the possibility of any essential progress of the parish towards self-support at present. But he cannot be insensible, as no reflecting person can be, of the importance of his office here, and that every endeavour should be made to fulfil it faithfully.

"The very considerable number of students who come under our care, opens a door to pious labour and hope, that the learning here acquired may be sanctified to the cause of Christ, His Church; though by no means an easy thing to arrest the attention of the young, under such circumstances, and to withdraw them from the various ways of error, false doctrine, irreligion and vice."

*Calais*—REV. G. W. DURELL.

"If the missionary work is one of hope and faith, it is also one of thankfulness and joy. Less than two years ago the services of our Church were established here. Only a few persons were known to feel an interest in them, but soon the pleasing fact was manifest that many in the town were warmly attached to the Church, and duly prized her holy ordinances.

"The sacrament of baptism has been administered to *eighty-four* persons; forty have been confirmed, and the list of communicants numbers fifty-six.

"The Hall, which has been used as a place of worship, will seat from 300 to 350 persons; but it is too small, and so inconvenient as to prevent the attendance of many who would otherwise participate in our services, and who would materially aid in the pecuniary support of the minister. The difficulty will, we trust, be soon removed, with the assistance of our liberal and wealthy friends abroad.

"A parish has lately been organized under the name of St. Anne. May it be the blessed means of extending the praises of the Lord, and of speaking the word of life to all that look for redemption."



## New-Hampshire.

*Concord*—REV. N. E. MARBLE.

"We are all the time encouraged, because we are all the time gaining in numbers, in the liquidation of pecuniary obligations, in knowledge of Church institutions, in Church habits and modes of thought, and in the exercise of a healthful conservative influence in this community. But we have to derive our encouragement from very slow and limited advances.

"We take heart from the fact, that there is a continual progress, rather than from the measure of our advancement in the stated period of which reports are made.

"This Church is advantageously situated in the very heart of a large and flourishing town, and the parish must eventually become one of the strongest and most influential in the diocese. Our labor, and the expenditure of missionary funds in this 'day of small things,' will in future years bear fruit, amply attesting the wisdom of selecting, and perseveringly occupying, this field."

*Hanover*—REV. EDW. BOURNS.

"During the past six months the services in this Church have been regularly sustained, except during two Sundays that I was unavoidably absent. I have preached forty-nine times; administered the Sacrament of the Lord's Supper five times, to about fourteen communicants, and baptized two children. The attendance has been good—the people attentive, joining cordially in the responses. The average number has not been as large as during the previous six months, partly because the Church of St. Andrew, at Norwich, a mile and a half distant, has been revived; partly because the curiosity of some transient visitors has been satisfied, and in part from merely temporary causes. I think there is fair ground to hope that the Church will take permanent root in this place, though the soil is hard and rough; and as it is planted alone in a district that has not been distinguished for its favorable disposition towards us, it must grow slowly. I find it very difficult to persuade persons to unite themselves openly and permanently with the Church.

"By the kind exertions of our excellent Bishop, the Methodist building in which we have worshipped for the past two years is now ours, and paid for. The fee of the house cost \$400, and we have paid \$250 in purchasing the title, together with more than half the pews. We hope soon to have the building remodeled, and fitted up in a more suitable style."

*Manchester*—REV. I. G. HUBBARD.

"The prospect here seems encouraging. We have indeed to contend, as in all New-England, with the hostility which springs from ignorance and prejudice.

"Yet, in so large a place, some are found who will listen to the truth. There are also many foreign operatives who have been brought up in the mother Church, and who have claims upon us for continued nurture.

"The congregation has thus far, gradually, but steadily, increased. A commendable interest is manifested by many in the worship of God and the prosperity of His Church.

"But the population is fluctuating, and very few of those who reside here are blessed with abundant means.

"We hope to be able, ere long, by obtaining aid from abroad, to build a parsonage."

**Delaware.***Leves*—REV. G. HALL.

"Our congregations are much the same as when reported last. Confirmations are few in number. When the Bishop visited us last spring, two only were prepared to make a public profession of faith in the Redeemer. There are now three candidates for that holy rite. But still, in the midst of all our discouragements, we are not without hope of doing some good. Our Church is gaining ground in the confidence of the people."

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**Georgia.***Rome*—REV. J. D. GIBSON.

"The Church seems to be gradually gaining ground both at this station and at Cove Spring. We hope to have a handsome Church erected by June at the latter place. We report seven candidates for confirmation. Both Sunday schools are in a flourishing condition."

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*Talbotton*—REV. R. JOHNSON.

"When my last report was made, I was passing some time in Beaufort, South Carolina, for the benefit of my health. In April, '51, I returned to my station, and resumed my duties. In August I yielded to the judgment of my physician and Bishop, and discontinued active duty until November, since which period I have been able to preach on every Sunday, when not absent on Church business, and not hindered by rain. Whenever I have been sick or abroad, I am thankful to say that I have been able to secure the services of a competent person to read in the Church, and to superintend the Sunday schools—both colored and white. My Church is at last finished—and, D. V., will be consecrated on the 28th proximo. It is a beautiful building, in the Gothic style, and capable of seating 500 persons. It is provided with an excellent organ, made by Mr. Henry Pilcher, of Newark. The attendance is large, and on the increase. The plan of the Church is my own. It was built with funds collected by myself, and all the work was superintended and directed by me. The whole cost, including the organ, lot and fence, was about \$3,000."

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**Florida.***Jacksonville*—REV. W. D. HARLOW.

"In the summer season the physical energies of the missionary are severely tried at the southern stations; but thanks be to a kind Providence, with only one or two exceptions, I have been enabled to officiate regularly every Lord's day through the entire period of our long protracted warm weather. During this part of the year there is not, however, as much for



the missionary to do in the way of his vocation as there is in the winter time, unless it be in visiting the sick. Of this kind of service, for nearly the whole summer, I have had much to perform, even where the worst sort of contagious diseases have been prevailing; but the Lord has graciously preserved me from harm, and thanks be unto his name.

"Since my last report I have baptized sixteen infants, administered the holy communion the first Sunday of every month, preached at the station forty-three times, at other places seven times, and traveled about five hundred and forty miles on missionary duty. I have also married two couples, attended nine funerals, received to the communion one gentleman from the Romish Church, and been the means of reclaiming two persons who had for several years deserted this holy ordinance.

"I think I may safely say this parish is now in a healthy growing state; and as my second year here ends the 1st of next March, I hope then to be able to say that we will endeavour to support ourselves without any further assistance from the Domestic Board."

*Key West*—REV. C. C. ADAMS.

"The year which closes with October has been the most eventful of your incumbent's mission, deeply checkered with light and shade. The parish has been visited by its own Diocesan, who confirmed twenty persons: some of them were baptized by former missionaries, and seven have since made their first communion. An organ has been put up, and the money is on hand, and the contract made for putting new and permanent sittings in the Church. Meanwhile the congregation and communicants have greatly increased.

"On the other hand, four prominent men belonging to the congregation have died; three of these had been vestrymen—one a doctor—and all liberal contributors to the Church; and another, a larger subscriber than either, has removed. Although the congregation has increased, its financial resources have considerably diminished, and unless the fall brings some changes, your missionary will probably be compelled to leave.

"His time has been constantly devoted to his charge, except a short absence to attend an ecclesiastical court. The ordinary labour has been increased, as is usual in summer, by the arrivals of vessels to land their sick at the U. S. M. Hospital. The steamer Philadelphia, from Chagres, with cholera and fever, left a number of persons with the latter disease, not entitled to the benefits of the hospital, who received the attention they required.

"An incident connected with the illness of one captain, who died at the hospital, may be worth relating, since it seems to meet and answer one of the forms of error which the Church has to contend with in this last half of the nineteenth century. It is the objection to the doctrine of a special providence, as conflicting with the laws of nature and science.

"From true science revelation and the Church have nothing to fear. The farthest reachings of the most profound astronomer, and the deepest penetratings of the most practical geologist, have not yet found anything which really conflicts with God's word.

"Sciolists say, God has established general laws which He never interrupts, and it is therefore useless to pray for things which conflict with them. The case above mentioned seems so like a refutation of the objection, that it is here given in detail. This objection, however, is refuted by science

itself. Geology shows that the general laws by which the foundations of the earth were laid have been interrupted, and with the especial design of benevolence to man, as in the upheavals which have made coal and the metals accessible; and this harmonizes with the written Revelation, which abounds with incidents showing that the natural course of events has been often broken by God himself for the same reason.

"This captain sailed from Laguna, in August, bound to New-York. Two days out he was taken down with the coast fever, which terminates, when fatal, about the seventh day. He had no good medicines, and it would take at least two weeks to reach his destination. The disease increased, and he began to judge his case hopeless, and to pray to God that he might reach port and see a minister of the gospel before he died; for he was unbaptized, and had had such religious instruction as caused him to believe it necessary to salvation. This prayer he offered frequently and earnestly. *'It was all my prayer, all my prayer, all my prayer,'* said he, with a dying and impressive earnestness. The vessel rolled on for five or six days, the captain grew weaker, but did not give over praying. He was yet a thousand miles from his port, and to all human calculation was to die without an answer to his prayer; but he prayed on.

"By this time the vessel was off Matanzas, Cuba, bound down the Gulf Stream, but yet eight or ten days' sail from her destination, and the captain with but sixty or eighty hours to live. Still he did not give up praying that he might get into port and see a minister before he died, and his prayer was answered.

"He was then nearly opposite Key West, on the Cuban shore; and if he passed the point where he then was, there was no human possibility of reaching another port before his death. He had no intention of making it then. At that critical juncture began to blow the severe gale of August 22. The vessel's sails were blown away, and she rendered unmanageable. The mate tried to keep her in the Gulf, to make a northerly drift, but the wind drove her towards the Florida shore, and over the reef into smooth water, where she anchored—the next day reached Key West, and the captain was taken to the hospital. His prayer was answered. He arrived in port, and was within call of a minister of the gospel. But for this gale he would not have made any port before his death; had he been at any other point than the identical one where he was, he would not probably have reached here. This looks like an answer to prayer, and nature obeying God to secure it.

"And what adds to the interest of the case, the missionary was sent for in the morning; but living at a distance from the hospital, and not supposing it an urgent call, did not go down until evening, when the captain was found in great distress of mind, and in the agony of death. All this time his reason had been preserved.

"After due examination as to his repentance and faith, and the grounds of them, he was baptized, confessing his sins. During the administration of the sacrament, the concentration of the powers of his mind was so intense as to entirely overcome the death agony of his body; his manner was that of the deepest, soul-felt and body-dying devotion; the distress for breath, which had been very severe, subsided; he joined in all the prayers with all his heart; and after the water had been poured, lay for some seconds perfectly calm, with a heavenly expression on his face, which continued until he was removed to his former position on the bed, when the agony instantly returned.



"From that moment he grew rapidly worse in body, but his soul was healed; 'I am not sick,' he said, 'I feel in perfect health; my body may be sick, but my soul is well.' In less than two hours delirium came on, and he died before daylight. He had some lucid intervals, and in one of them prayed most fervently for those who had ministered to him the consolations of religion.

"The next morning the surgeon of the hospital, without a knowledge of these incidents, remarked, 'He had a strong constitution—not one man in ten thousand would have lived to reach here under the circumstances.' This looks like a special providence keeping him alive, and like an answer to an humanly speaking impossible prayer, and it was so; but to Him to whom all things are possible, and who now, as when on earth, maketh 'the winds and the sea to obey Him.'"

### Alabama.

Tuscumbia—REV. R. A. COBBS.

"I entered upon my duties at this place on the third Sunday in March last, since which date I have officiated as often and as regularly as circumstances have allowed. Up to this time, however, we have had no Church edifice of our own, nor has there been any suitable room of which we could obtain undisturbed possession. Consequently, we have been forced to avail ourselves of the courtesy extended to us by our Baptist friends, and to make use of their house of worship whenever it was not occupied by them. Owing to this cause our services have necessarily been irregular, and, in a measure, uncertain. This drawback, however, has now been removed, as we have at length succeeded in erecting a house of worship of our own. It is so far finished, as that, by putting in temporary seats, it can be used for service next Sunday, first in October, and regularly thereafter. It is a plain and unpretending, but neat, convenient, and comfortable wooden building, consisting of nave, with its attached bell turret, entrance porch, and vestry. It will accommodate some two hundred and fifty persons, and when finished, will cost about \$1,800. Of this sum, \$1,500 have been already subscribed, chiefly in Tuscumbia, but partly by generous friends abroad. We hope to get the Church entirely finished, duly furnished, and ready for consecration, within the next twelve months. A separate subscription has been raised for the purchase of a melodeon, and one hundred dollars additional have been promised us towards procuring a bell.

"The attendance upon our services, notwithstanding their great irregularity, has been so uniformly good, as to induce us to believe, that when we are once worshipping stately in our own house, our congregation will gradually and steadily increase, and that, in due time, a permanent and effective parish will be built up here. The minds of the community are in so favorable a state towards the Church, that we are persuaded that it has only to be known to be appreciated.

"Hitherto we have had no Sunday-school, because of not having a suitable place in which to hold it. There are, however, children enough belonging to the congregation for the formation of a small one, and one will be organized as soon as practicable.

"When prevented from holding service in Tuscumbia, I have generally officiated in the adjoining town of Florence, where we have a Church and congregation which, just at this time, are destitute of a minister."

*Carlsville*—REV. F. B. LEE.

"For a few months past I have been performing Missionary duty in a neighbourhood about five miles distant from our village. My services here have so far been sufficiently well attended to encourage me in continuing my appointment during the portion of each year when it will be practicable to do so. As, however, my Sabbaths are already divided between two regular congregations, the only time at my disposal for this new charge is the interval between morning and evening services in my home parish. And this interval will not suffice in the short days of the winter season and the condition of the roads at that time.

"I cannot say that there is any decided prospect of my being able to accomplish anything by this undertaking. Circumstances dispose me to think that the cause of Christ's Church will probably be promoted by the effort."

*Livingston*—REV. J. H. TICKNOR.

"I have to report a growing attachment to the Church in the hearts of her children, together with a disposition to inquire after the old ways and the ancient landmarks, on the part of many who are not so happy as to have been educated in her fold. The field of labor is continually increasing; that is, I am constantly receiving invitations to visit and hold services at new places. My engagements are already more than can profitably be filled; but I expect soon to be assisted by a young man who is now waiting ordination, whom I hope to keep with me until the next Diocesan Convention, and whose services I have every reason to believe will be acceptable and profitable.

"I cannot close this report without expressing my sense of the value of a series of letters recently published by a Presbyter of this Diocese: 'Letters to a Man bewildered among many Counsellors.' They are eminently suited to the times and the country; and as they were evidently addressed originally to some sincere inquirer, whose mind was distracted by the conflicting claims of the thousand sects which seek the mastery in our land, so, it seems to me, they exactly meet the wants of every such inquirer. I do not know how those who love the prosperity of Zion can better employ a portion of their means than by causing a number of copies of this letter to be placed in the hands of every Missionary."

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## I n t e l l i g e n c e .

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A friend, on whose judgment we are accustomed to rely, has sent us the following article on the subject of the Advent Collection—an editorial in a late number of the *Christian Witness*. Its strong appeal in behalf of this object, and the forcible manner in which it urges not the duty merely, but the advantage of exertions now made to plant the Church, deserve attentive



consideration. We trust it may incite many to renewed diligence, and create sympathy for the cause of Domestic Missions where it has not yet manifested itself.

We cannot refrain from expressing a slight feeling of disappointment, that at the Missionary meeting to which allusion is made in the close of the article, addresses earnestly setting forth the claims of two extreme sections of the *general* Missionary field, should have been followed by a collection in behalf of a particular diocese.

### DOMESTIC MISSIONS.

At the season of Advent, it has been customary, of late years, to make collections in the Churches for Domestic Missions. We inadvertently omitted to call the attention of our readers to this subject, previously to the first Sunday in Advent, at which time the Domestic Committee of the General Board request the clergy to present the subject of the wants of our own country to the people of their charge. It may not be too late to remind our readers, whether they have already contributed to this object or not, that the Macedonian cry: "*Come over and help us*," never was louder, and never more general, than it is at this time. The sun does not shine upon a land that is peopling more rapidly than ours; and there is none whose condition and character will exert a greater influence upon the destiny of the world.

The tide of immigration is setting in upon our shores from all quarters. "All sorts and conditions of men" are making their abode in our new territories. Many, who have once enjoyed religious privileges, and who have sustained the character of Christians, find themselves utterly destitute of the means of grace in their new homes, and the consequence is, that multitudes of such fall into practical infidelity. The spiritual destitution of the West is truly alarming. There is no provision at all adequate for supplying a want that is every day increasing, even if we were to regard the religious teaching of all manner of sects as contributing to this end. But when we consider how many, who profess to be Christian teachers, are employed in disseminating what we regard as most dangerous, if not damnable error;—when we consider how little the Church is doing to turn back this flood of heresy and infidelity which is now deluging the land, we should feel that the cry from the perishing—"Come over and help us," brings with it a responsibility which we cannot evade, and which, as Christians, we should gladly meet.

We have comparatively a very few Churches scattered over that undefined region called the *West*. We have there Missionaries, who are toiling with a degree of zeal and self-denial which shows, better than any profession of words can do, their love for Christ and His cause, and which should rebuke the apathy and the selfishness of Christians in this highly favored land, who have taken the same vows, have made the same consecration of heart and life to God, and yet, who need not only to be reminded of their duty, but to be importuned to show their faith by their works, and who either give not at all, or give grudgingly, of their abundance, for supporting these devoted soldiers and servants, who are valiantly fighting the battles of the Lord.

If the institutions of our Church are ever to be established in a part of

the country which is so soon to exert a controlling political influence that will be felt, for weal or for woe, in every other part of it, their foundations must be laid now. Other religious bodies are, in a measure, awake to their duty, in sending their own Missionaries into this field, all white for the harvest. If we believe that we have the "Truth as it was once delivered to the Saints,"—if we believe that we have an Apostolic ministry, and an Apostolic polity, then we are doubly bound to show to the world, by the substantial evidence of "good fruits," that we have the Apostolic spirit.

One faithful Missionary at the West may now do more for the Church, than ten can do twenty years hence. One dollar given in faith, to-day, may be blest as the means of accomplishing a hundred fold more good than it would do after these new territories are settled, and the habits of the people have become confirmed, and their destiny, in a fearful measure, fixed.

But the West is not the only part of our country where Missionaries of the Church are needed, and where they should be sent. They are wanted at the East, at the North, and at the South. There is no town of any considerable importance, where our Church might not be established. The old prejudices against our services and institutions are well nigh died out. There is no serious obstacle in the way of building up the Church in destitute places. What we want is faith and zeal, and a true love for the work. Thus, in our sister diocese of Maine, the Church might be spread all over that growing state, if ministers could be found, and the means for their support should be liberally furnished.

At the Missionary meeting on Sunday evening last, one of the Missionaries of the General Board, who is labouring in the Diocese of Maine, was present. His station is at the northeastern extremity of the United States. Many who have been reared in our Mother Church of England, cross the line at this point, and become citizens of the United States, and in consequence of there not having been any Episcopal Church at this place, these persons have naturally wandered away, into other folds, and are to be found at the present time, prominent and liberal supporters of various denominations. Most or all of these might have been retained where they originally belonged, had a parish been established when they changed their national relations. Although late, it is not too late to plant our Church at this important place. Services have been held about two years in *Calais*, and the labours of the Missionary have been greatly blessed. A large congregation has been gathered, and there is every prospect, that with the blessing of God, the effort to build up the Church in this "remote corner" will be entirely successful, and a large and vigorous parish will soon arise to bear testimony to the faithfulness of the Missionary, and to the wisdom of that Christian benevolence which enabled him to plant the standard of the cross at this extreme point of the boundary of our country.

On the other hand, all who read the account of the state of religion in Mexico and Texas, which we publish in another column, prepared by the Missionary at Brownsville, in Texas, who was also present at our Missionary meeting on last Sunday evening, cannot fail to see what a work remains to be done at the *Southwest*. Our Church at this place is on the borders of Mexico. It is located at a point, which has been justly denominated the very "Gate of Mexico;" but it is within what is now our own "*Union*,"—a territory fearfully deficient in religious instruction, yet increasing rapidly in population. What is to be done? Are we to look on with indifference, or are we to look only to deplore, and leave the few sheep in the wilderness to perish, and that whole country to be overrun with the fires of fanaticism, or



to be cursed with the thorns of Romanism? Surely as Christians and as Churchmen, we cannot conclude that we have done our duty, in providing the means of sending the Gospel to the remote portions of our country. We are urged "to come up to the help of the Lord against the mighty." Shall we refuse to respond to this call? or shall we respond to it, and realize the truth of the inspired declaration, that "it is more blessed to give than to receive."

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### CHURCH IN TEXAS.

The Missionary at Brownsville, Texas, now on a visit to this region, has communicated the following very interesting account of the state of religion and the condition of the Church in that diocese. It formed the substance of an address recently delivered by him at a Missionary meeting in Boston, Mass., and is copied from the Christian Witness. We can imagine no more striking commentary on the extent and influence of the Missionary field than the presence at such a meeting of one Missionary whose labours are in the immediate vicinity of the ministers of the Church of England, and another whose sphere of duty is on the confines of a country in communion with the Church of Rome.

It is impossible rightly to understand what has already been done for Christ, by the Church in Texas, without first being informed of the state in which the people of that region were before the Church was sent among them. But that being known, it will be easy to see exactly what has been done already, and what remains to be done.

As all are aware, Christianity was introduced into Mexico by the Spaniards, after the conquest of the country by Cortez. But it was Christianity corrupted, as it then was in Spain. But even this corrupted Christianity was not established unchanged. On the contrary, it was worked in with the heathenism of the Aztecs. Heathen ceremonies still exist on the frontier, and, as I have been informed, in the very heart of Mexico. The people received Christianity as an improvement upon their old religion, and not as a new and superseding religion. The influence of such a mixture could not have been without great effect in forming the national character. It has fostered the most formal kind of service to God, and the most abject servitude of the spirit to man.

Such was the origin of the religion of modern Mexico. But even this has been waxing worse and worse.

The Mexican Church has been left to itself for years, and to leave Mexico to itself is to leave it to putrefy. So it has been. The Pope once had control in Mexico; but for years he has not. After Mexico had thrown off its allegiance to the Spanish sovereigns, it seized upon church property to a large amount. The Pope was so incensed at this, that he separated Mexico from a participation in the favors which he extended to the churches of other countries that owned his supremacy. This was done *in terrorem*, to make Mexico, as a state, disavow its act and make reparation. But Mexico was too deeply in the mire to meet the Pope's demand, and there-

fore it neglected to comply with the condition of release. As time went on the people of Mexico forgot, apparently, that there was a Pope. And so the matter stood. Recently the Pope has sent a nuncio or legate to Mexico, to try to bring about a reconciliation. But, as I have heard, his emissary has effected nothing. In the meanwhile the Mexican church, left to Mexican government entirely—and that government irresponsible—has been becoming loathsome. It is loathsome now. God grant that it may become better! Such was the state of things in Texas, also, before it became independent. On its declaration of independence, the power of the Mexican church was overthrown in Texas—and the people, as is always the case, went to the other extreme. They disregarded religion altogether. In a word, they were infidels. The immigration that then began to pour into Texas, did not help to improve the people. It was mainly composed of refugees from justice in the United States, and who went to the republic of Texas, because they would there be out of the reach of the laws of the United States. Texas was then in a deplorable state. It is true that a couple of missionaries of our church went out there, and succeeded in collecting congregations in Houston and Galveston, and so planted the seed of something better. But until after the war of the United States and Mexico, Texas might have been called an infidel country. Not that there were no Christians scattered here and there throughout the country, but that their influence, as Christians, was inappreciable in the country.

Since the war with Mexico, however, there has been a mighty change going on. The population has been growing prodigiously. The annexation of Texas to the Union extended the laws of the United States over the country. Protection of life and property being secured, the fertile prairies and the genial climate drew multitudes from every state in the Union, and from foreign countries, who went out there to till the soil and raise their flocks and herds. They were people of industry and enterprise, and they were people of character. Such people, in such numbers as they came, soon gave character to the state. Sixty thousand people, it is estimated, came to Texas the year before the last. Last year over one hundred thousand were said to have come. This year, the unprecedentedly large crop offers such encouragement to settlers, that it is thought that the immigration will be much larger than ever. And the Church has not been idle. Of the many who came, many were Church people. In many places where towns have sprung up, the church people have organized themselves into congregations. There are now about fifteen congregations, and at least as many more places where congregations could be organized, if they could have the services of a clergyman. There are now ten clergymen in Texas, and a Bishop elect to unite and lead us. Considering all things, the Church in Texas is strong for its years. It is, however, still in its infancy, and therefore it still needs the fostering care of the strong and able. It has already done much to turn back the tide of evil that had overwhelmed the land, and it is now sowing the good seed on the rich alluvial of the spiritual soil. It has a claim upon the prayers and the benefactions of those to whom God has given the means of sustaining her in her present need.

But I come now to speak of my own station at Brownsville. I will show what has been done there already, and what is still to be done, if Church people who are able to help us, will do to us as they would that others should do to them in like case.

One year ago, in June last, I went to Brownsville. No clergyman of the Church had ever been there before. I found four communicants in Browns-



ville, and two at Point Isabel, thirty miles off. I could hear of none others. But we rented a room, and fitted it up as a chapel. The zeal manifested was most commendable. The rent was \$276 per annum, and the fitting up cost about \$300. Besides this, the congregation bought a melodeon for \$75. It was a good beginning for so new and distant a station. But it was intended to build a church also. The promises authorized us to expect that we should have one within a year. The congregation grew steadily in numbers and increased their benefactions. But a sudden blow came which struck us all down. Carabajal proclaimed a revolution on the Rio Grande. He reduced the tariff, and a large amount of goods was shipped into Camargo. The aggregate was several hundred thousand dollars worth. Carabajal then moved down upon Matamoras, where the old government general, Avalos, had fortified himself. Avalos had before this proclaimed military law, and by virtue of his post as General, had reduced the tariff at Matamoras. He did this that Carabajal might not secure all the money and supporters which were ready to enter into Mexico. The merchants in Brownsville then transported all the goods that were left in their stores, and in the custom-house at Point Isabel, into Matamoras. They had hardly done so before Carabajal and his forces appeared in front of Fort Paredes, and drove the garrison into Matamoras. They then invested the town, and for ten days we heard the cannon and musketry booming day and night. On two different nights the city of Matamoras was set on fire. Part of our merchants' goods were used to make barricades in the streets. They were cut with cannon balls, and destroyed in different ways. The rest were burned in the custom-house and in the private store-houses in which they had been deposited. But the revolutionists were repulsed and driven over to our side of the river. The government troops then retook Camargo, and seized and confiscated the goods that had been imported there. Thus, by conflagration and confiscation, our people lost their property. One gentleman's loss was estimated at from sixty-five to seventy-five thousand dollars. Another's at forty thousand. And all lost large sums. This completely prostrated us. The ability to build a church was gone. The rent of our little chapel even has become a heavy burden. And yet the congregation has been growing steadily. At Brownsville, eighteen have been added to the communion. At Point Isabel, five have been added, and lastly, we have added from Mexico. In all, twenty-five have been added to the communion during the past year and three months. The gross increase then, supposing that none had removed, would be from six to thirty-one. This would be a fair increase even in settled times and in a settled country. But, considering our circumstances, I think it is very encouraging. Five adults and twenty children have also been baptized. But this is even more encouraging when we see how other congregations have succeeded there. When I went there the Roman Catholics had a church and two priests. Their church was empty and their priests gone when I left Brownsville. When I went there the Presbyterians had about twenty communicants and a good congregation,—when I left they had six communicants and hardly any congregation. When I went there the Methodists and Baptists had each a minister and congregation, but their ministers have left and their congregations have dispersed. The Church alone has gained ground. The disasters having affected all, the Church has done well. And oh, shall she now be left to mourn over the dearth of sympathy in the Church at large, when God has thus shown His tokens of favor, and when the sphere of duty is already so wide, and constantly widening?

Already there are five thousand people in Brownsville, and few indeed of all these are walking in the narrow way. The many are going the broad road that leads to destruction. Shall the Church be taken from them now that they are just beginning to hear her? Forbid it, oh Almighty God! But this is not all the Church has to do here. She has, through Brownsville, to send her influence to all the valley of the Rio Grande. The trade and commerce of the great valley passes to and fro through Brownsville; and the influence of Brownsville is felt in every part of it. Brownsville exerts an influence greater than that of any dozen of the largest places in Northern Mexico put together. More than two million of people are thus to be reached, directly or indirectly, through the mission at Brownsville. How important that such a station should be sustained and strengthened! But, even Northern Mexico, great as it is, is not all that will be influenced. All of Mexico will feel the influence, and will be moved by the influence! Already the influence of Brownsville procured a clause in Carabajal's pronunciamiento, to the effect that there should be religious toleration in Mexico, if he were successful. He was not successful. But yet that clause will be successful. The down-trodden and oppressed Mexicans need relief. They know now how relief is to be obtained. They must get rid of the tyranny of their military and ecclesiastical despots, and they will do it sooner or later. It is well that they should. They are now infidel, or semi-infidel, and will swear upon the cross and Bible to any lie that their prompter can frame for them. The longer things remain as they are, the worse will be the state of religion when the crash comes. But already the vast structure of the Mexican Church is tottering to its fall. It must go down, and that soon.

When I left, the sounds of its ruin were heard in the distance. On the steamship on which I crossed from the Brazos de Santiago to New-Orleans, one of my communicants, a gentleman residing in Matamoras, informed me that he had just heard, before leaving Matamoras, that the legislature of Tamaulipas had proclaimed religious liberty. For myself, I doubt the truth of the report, for I think that it is premature. But such a rumor could not have been started in a city in the same state in which the legislature holds its sessions, unless a strong party were earnest and active to procure its passage. And, suffering as the Mexicans do, under the burdens imposed upon them, that party will strengthen. In a little while it will have its own way.

While then the Church cannot now be sent into Mexico to use her influence for good, surely it should be kept as near as possible.

The light can shine into Mexico, for it does so already. And then when Mexico is thrown open, the Church will be there to gather up such fragments as might otherwise be lost.

I therefore put in a claim upon the Church at large, in behalf of the Church at Brownsville. I say plainly, that it is the duty of Church people in this Union to provide walls and a roof, to guard and shelter their brethren, now suffering temporal loss and spiritual hunger in that far southern post. They are three hundred miles in advance of any other congregation. It will be a fearful thing to have to answer for, if they are cut off through the neglect of their brethren to succor them.

I commend the case to the Christian sympathy of Churchmen everywhere. This is no time for party strife to make delay. Those who can give must be up and doing, and that too, very quickly, or they will be too late. For the sake of poor Mexico, and for the safety of those who can give, I hope that this call will be properly responded to.



## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th Nov. to the 15th Dec., 1852 :

#### MAINE.

<i>Augusta</i> —St. Mark's.....	7 00	
<i>Garfield</i> —Christ Ch.....	37 36	
<i>Portland</i> —St. Stephen's.....	25 00	
<i>Saco</i> —Trinity.....	6 00	75 36

#### NEW-HAMPSHIRE.

<i>Claremont</i> —Union.....	6 00	
<i>Portsmouth</i> —St. John's.....	54 68	60 68

#### VERMONT.

<i>Arlington</i> —St. James's.....	10 00	
<i>Bellows Falls</i> —Immanuel.....	10 46	
<i>East Poultney</i> —St. John's.....	12 72	
<i>Wells</i> —St. Paul's.....	2 93	
<i>Windsor</i> —St. Paul's.....	13 00	49 11

#### MASSACHUSETTS.

<i>Andover</i> —Christ Ch.....	33 37	
<i>Springfield</i> —Christ Ch.....	16 50	39 87

#### RHODE ISLAND.

<i>Warren</i> —St. Mark's, $\frac{1}{2}$ .....	30 00
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#### CONNECTICUT.

<i>Ansonia</i> —Christ Ch.....	8 60	
<i>Bethel</i> —St. Thomas's.....	10 00	
<i>Branford</i> —Trinity.....	12 00	
<i>Bridgeport</i> —St. John's.....	53 50	
<i>Bristol</i> —Trinity.....	13 00	
<i>Brookfield</i> —St. Paul's.....	11 00	
<i>Brooklyn</i> —Trinity.....	14 00	
<i>East Haven</i> —Christ Ch.....	6 00	
<i>Fairhaven</i> —St. James's.....	21 60	
<i>Greenwich</i> —Christ Ch.....	12 15	
<i>Hamilton</i> —Christ Ch.....	4 00	
<i>Litchfield</i> —St. Michael's, for		
Minn.....	20 00	
<i>Middletown</i> —Christ Ch.....	58 00	
<i>Naugatuck</i> —St. Michael's.....	16 00	
<i>New Britain</i> —St. Mark's.....	23 00	
<i>New Canaan</i> —St. Mark's.....	7 00	
<i>New-Haven</i> —Trinity.....	105 00	
Do., for Or.....	2 00	
<i>New-Milford</i> —St. John's.....	12 00	
<i>Norwich</i> —Christ Ch.....	40 00	
Trinity.....	8 00	
<i>Stamford</i> —St. John's.....	33 96	

<i>Stratford</i> —Christ.....	17 43	
<i>Waterbury</i> —St. John's.....	457 00	
<i>Watertown</i> —Christ Ch.....	10 00	
<i>Weston</i> —Emanuel.....	5 00	
<i>Windsport</i> —J. R. Vail.....	10 00	
<i>Wilton</i> —St. Matthew's.....	9 63	
A friend for Missions in Illinois.	10 00	1009 87

#### NEW-YORK.

<i>Astoria</i> —St. George's.....	26 00	
<i>Brookhaven</i> —Caroline Ch.....	2 15	
<i>Brooklyn</i> —Grace Ch.....	70 00	
St. Mary's.....	10 00	
<i>Copake</i> —St. John's.....	5 00	
<i>Greenwich</i> —T. R. Ingals.....	2 00	
<i>Little Neck</i> —Zion, for Illinois..	17 41	
Do., S. S., do.....	5 36	
<i>Middletown</i> —Grace Ch.....	2 50	
<i>Monticello</i> —St. John's.....	4 00	
<i>Morrisania</i> —St. Ann's.....	63 00	
<i>New Berlin</i> —St. Andrew's.....	5 00	
<i>New Brighton</i> —Christ Ch.....	25 64	
<i>New Rochelle</i> —Trinity.....	33 02	
<i>New Windsor</i> —St. Thomas's.....	12 45	
<i>New York</i> —Christ Ch.....	86 23	
Do., Sun. Sch.....	21 00	
Ch. of the Annunciation, a		
member.....	25 00	
St. Mark's off'gs.....	35 68	
St. Thomas's, for La.....	100 00	
<i>Poughkeepsie</i> —Christ Ch.....	84 60	
<i>Ravenswood</i> —St. Thomas's.....	18 75	
Do., for Ill.....	5 00	
<i>Richmond</i> —St. Andrew's.....	11 91	
Trinity Chapel.....	6 21	
<i>Sag Harbour</i> —Christ Ch.....	5 00	
<i>West Point</i> —Ch. of the Holy		
Innocents.....	6 06	
<i>Whitehall</i> —St. Paul's.....	6 00	694 91

#### WESTERN NEW-YORK.

<i>Niagara Falls</i> —St. Peter's.....	10 00
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#### NEW-JERSEY.

<i>Bordentown</i> —Christ Ch.....	7 00	
<i>Burlington</i> —St. Mary's.....	35 00	
<i>Elizabethport</i> —Grace Ch.....	14 72	
<i>Elizabethtown</i> —St. John's.....	44 00	
<i>Gloucester</i> —Ch. of the Ascen-		
sion.....	5 93	
<i>Haddonfield</i> —Grace Ch.....	2 32	
<i>Middletown</i> —Christ Ch.....	6 00	
<i>Mt. Holly</i> —St. Andrew's.....	40 00	
<i>Newark</i> —"House of Prayer,".....	34 22	
<i>Piscataway</i> —St. James's.....	4 00	
<i>Salem</i> —St. John's.....	30 00	
<i>Shrewsbury</i> —Christ Ch.....	6 15	229 34

## PENNSYLVANIA.

<i>Danville</i> —Christ Ch.....	6 50	
<i>Germanstown</i> —"C,".....	100 00	
<i>Leacock</i> —Christ Ch.....	3 00	
<i>Lower Dublin</i> —All Saints'....	40 03	
<i>Mantra</i> —St. Andrew's.....	12 00	
<i>Manayunk</i> —St. David's.....	12 00	
<i>Meadville</i> —Christ Ch.....	12 03	
<i>Morlatin</i> —St. Gabriel's.....	7 00	
<i>Muncy</i> —St. James's.....	7 11	
<i>Pottstown</i> —Christ Ch.....	11 00	
<i>Whitemarsh</i> —St. Thomas's....	16 00	
<i>Philadelphia</i> —(Post Mark) for the Rev. W. Richmond's Mission.....	5 00	231 67

## DELAWARE.

<i>Baltimore Mills</i> —Grace Ch... 1 00	
<i>Georgetown</i> —St. Paul's..... 6 25	
<i>Indian River</i> —St. George's.... 0 80	
<i>Lewes</i> —St. Peter's..... 3 00	
<i>Millsboro'</i> —St. Mark's..... 1 00	12 05

## MARYLAND.

<i>Alleghany Co.</i> —Emmanuel.... 31 00	
<i>Easton</i> —C. H. H., a thank off'g, ½.....	2 50
<i>Howard and Anne Arundel Co.</i> , Queen Caroline Pa— Christ Ch.....	10 00
<i>Shrewsbury Pa.</i> .....	8 00
<i>Washington, D. C.</i> —Christ Ch., for Or.....	21 00
Do., for the Rev. St. M. Fackler's Mission.....	20 00
<i>Washington Co</i> —St. Mark's... 12 68	105 68

## VIRGINIA.

<i>Fredericksburgh</i> —St. George's, for Or.....	25 00
<i>Wheeling</i> —St. John's.....	11 00 36 00

## NORTH CAROLINA.

<i>Fayetteville</i> —St. John's.....	98 70
<i>Leakesville</i> —Miss John's, ½.....	1 00 99 70

## SOUTH CAROLINA.

<i>Charleston</i> —St. Michael's.....	19 95
St. Philip's.....	35 04
Do., for Bp. Freeman's jurisdiction.....	20 00
Do., for Ala.....	2 50
Mo. Miss. Lec., Sept. and Oct.....	4 56
<i>Cheraw</i> —St. David's.....	35 00
<i>Pendleton</i> —St. Paul's.....	5

<i>St. Helena's Island</i> .....	5 50
<i>Waccamaw</i> —All Saints', for the South West.....	25 00 152 55

## GEORGIA.

<i>Augusta</i> —St. Paul's.....	50 00
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## ALABAMA.

<i>Eutaw</i> —St. Stephen's.....	6 00
<i>Livingston</i> —St. James's.....	15 30 21 30

## KENTUCKY.

<i>Louisville</i> —Christ Ch.....	62 53
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## OHIO.

<i>Cuyahoga Falls</i> —St. John's... 8 00	
<i>Ohio City</i> —St. John's..... 7 89	
<i>Zanesville</i> —"L," ½.....	2 00 17 89

## INDIANA.

<i>Madison</i> —Christ Ch.....	15 00
Do., S. S., for Ark. ....	10 00
<i>Richmond</i> —St. Paul's.....	7 00 32 00

## MICHIGAN.

Collection at the Diocesan Con- vention.....	14 37
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## WISCONSIN.

<i>Nashotah Lakes</i> —St. Sylvanus.	10 00
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## MISSOURI.

<i>Jefferson Barracks</i> —Commu- nion Alms.....	8 00
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## LEGACIES.

Fifth instalment of the Legacy of W. J. Cornell, late of Brooklyn, N. Y.....	100 00
Miss Lucy M. Nelson, late of Leakesville, N. C., ½....	25 00 125 00

## MISCELLANEOUS.

A friend to Missions, for Oregon,	50 00
Miss Clarke, for Domestic Mis- sions.....	2 00 52 00

Total.....\$3,229 38

(Total since October 1st, 1852, \$4,510 64.)



## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## China.

THE last overland mail brings the Rev. Mr. Syle's Journal to 1st September, which we subjoin. No occasional letters could afford the insight into the trials, and duties, and encouragements of Missionary life, which we gather from these daily memoranda.

The present extracts may well serve to draw out our sympathies, and to quicken our prayers, for those who, far off from home and kindred, and amid much of anxiety and toil, are striving to spread the knowledge of Christ.

JOURNAL OF THE REV. E. W. SYLE, FOR  
AUGUST, 1852.

*Sunday Services—A Glance at Chinese Affairs.*

*Sunday, 1st.*—The two services at the Church were just as much as I was able to get through with. Quite a company of men from *Soo-chow* (they professed to be attached to the Mandarin's offices there) came in twice, and showed much curiosity. The old woman, *Dong*, is said to be in attendance on the Romish priest again, and to have allowed him to take away her baptismal certificate.

*2nd.*—The two Chinese teachers of our High School—father and son—have just returned from *Tsing-poo*, where their home is. They called to pay their respects this morning, and gave, what seemed to me, a very strange account of the conduct of the people there towards the district magistrate, who had exasperated them by demanding that the taxes for one year, which the late emperor had remitted, should nevertheless be paid up. The story, however, is so fully confirmed on all hands, and exhibits a phase of Chinese affairs so little known, that I will give its chief outlines.

It seems that when the crops fail in any district, the first thing the people aim

at is to induce the magistrate to report the failure. This he is unwilling to do if he can possibly avoid it—his own emoluments being greatly affected by the fact of his having no revenue to transmit to the imperial treasury; so that it is frequently necessary for the people to come in great numbers to his office, and clamorously demand that the report shall be made. Now, of all the things that can happen, there are few that a Chinese magistrate dreads more than a tumult—he has the feeblest possible corps of police, and he is sure to be “called in question for the uproar;” so that the clamor generally proves efficacious, and the failure is “reported up.” After a while a rescript comes down from Peking, remitting the year's taxation.

It would seem that the magistrate does not rest at all so well satisfied with this arrangement as the people do; for the devices are many whereby he, or his underlings, endeavor to obtain an equivalent for the amount of taxes thus remitted. The ramifications of this part of the subject are too intricate to allow of my going into them; nor can I tell which, of the many pretexts usual in such cases, the magistrate of *Tsing-poo* used when he required the people to “pay up.” It is clear, however, that they resisted the demand, and became so much exasperated that they hustled and bruised their “venerable father”\* considerably, and even went so far as to *bite* off part of his ears. Moreover, a pugilistic “brave,” who lives in the town, and reserves himself for such occasions, when he sallied forth and attempted to rescue the magistrate from the crowd, was sent back home with two or three broken ribs, &c.

How the matter will end, I do not, and

\* A common appellation for all Mandarins.

most likely never shall, know certainly—for troubles of this sort are commonly hushed up in a manner that settles no principle at all; except it be this, that when the people do become roused, it is very hard to deal with them, and therefore it is the best policy for the Mandarins to keep the amount of exaction *just within* the limit of quiet endurance on the people's part—a matter needing constant and delicate adjustment, and one which, I fancy, constitutes the chief study of all Chinese chancellors of exchequer, both great and small.

*Domestic Anxieties—Results from Book Circulation.*

4th. Exercised with many thoughts about my childrens' health—not knowing whether I should do best to keep them here or send them home, or go home myself—both on their account and my own.

5th. In the course of Soodong's instruction we came to a review of St. Mark's Gospel, which he had studied over with Chi during my absence at Ningpo. Coming thus to consider the testimony of a second witness, the whole subject of evidences naturally came up, and I was surprised as well as most thankful, to perceive how much more readily the old man appreciated the great, plain arguments, as to the authenticity of the books, character of the apostles, &c., than I had anticipated.

It was interesting also to observe how much he had gleaned from a little book published in the local dialect, by Mr. McClatchie, some four or five years ago, entitled the "Difference between True and False Religion." It contains conversations on the subject of the "New Religion," and though never very extensively circulated, has not been without fruit, as this case testifies. I note this the more carefully, because I am free to acknowledge that I have been disappointed, during the seven years of my sojourn here, at not meeting with more good resulting from the large distribution of books which has been made in this place and neighbourhood. After all that has been said about the Chinese as a reading people, and after the giving away with my own hands of thousands of books, tracts and scriptures, in the local dialect as well as in the written style, it is an occurrence rare enough to call for special mention that one book is

ascertained to have made an impression on the mind of one person.

*A wavering Candidate.*

6th. The old woman, Dong, made her appearance again to-day, and declares that her mind is made up not to leave "our side." She describes the Romish priests as having told her that *we* had no power to help her soul—*our* sacrament had no virtue in it—*our* influence will avail nothing to get her through the fires of purgatory—in short, theirs is the old original reliable method—ours, new-fangled and profitless: just the kind of thing to impress and influence a Chinese mind especially; yet the old woman is firm in her profession that she will hold to the baptismal vow which she made in all sincerity, to the society of the sponsors who answered for her, to the renewal of her promises at confirmation, and to her repeated devotion of herself at the Lord's table. In all this she seems sincere.

*Family Solicitudes.*

7th. My little boy, Walter, has been quite sick with fever for some days past; and now, this evening, Mrs. Syle has symptoms threatening a serious illness, though of what kind does not yet appear.

\* \* \* \* \*

*Saturday Night.*

14th. If I should copy out the brief record I have kept of the manner in which the past week has been occupied, it would be found but little more than a sick-room diary. My wife and both my children have been laid up, all at the same time, so that night and day constant watching was needed. At such times, Miss Jones is usually our great stand-by; but during the past week she has herself been quite a sufferer, not able to leave her room. But for the kindness of Mrs. Nelson and three other ladies, beyond the circle of our mission, I should have been pressed "out of measure;" nor ought I to forget the faithful and untiring services of our old Chinese nurse, for they were invaluable.

Mrs. Syle's attack proved to be one of catarrhal fever. Walter had diarrhea, boils, and intermittent fever, all arising most probably from heat and miasmatic influences. Poor little Willie's suffering—and it was very great—arose from inflammation of the brain. From this it



may be seen what are the kind of diseases prevalent here in the summer time, and with what reason people look forward with dread to the burning month of August. All my loved ones have been brought safely through thus far; but it seems plain that they ought to be sent away as soon as possible.

#### *A Contrast.*

*Sunday, 15th.* The first Sunday of the new moon, the communion was to be administered in the school chapel. The bishop was too unwell to be present at all, so also Miss Jones and Mrs. Syle. As I looked round, I perceived that of all the company which came out in '45, in the "Horatio," only *one* was present, and that was *Chi*—then an attendant on the Bishop, but now a deacon, and the preacher on the present occasion. And by what circumstances was he surrounded? With the Gospel of St. Matthew in his hand, and the morning service on the desk—both translated into the "mother tongue" of the people to whom he was preaching. His congregation was upwards of a hundred—boys and girls from five schools, communicants from the church in the city as well as those who are connected with the chapel; several teachers, men servants and women servants, and aged pensioners who come for a weekly allowance from the communion alms. Such is the somewhat peculiar, but most encouraging congregation that assembles regularly in this place.

Mr. Nelson, for the first time in my hearing, read the prayers, and I administered the communion, with not less interest than usual, (as need hardly be said,) because of the circumstances just mentioned.

I returned home to give attention to my sick family, and to the Bishop, who is very unwell, and did not attempt any other service than the afternoon catechising.

#### *Day Schools.*

*18th.* Visited the old village school with Mr. Points, into whose hands it is now entirely transferred. Mr. Keith has sole charge of the one by the Inner Bridge; that close by the church naturally falls to me, though Soodong is its more laborious instructor; while the one near the barracks (also in the city) flourishes under *Chi's* oversight.

Mr. Nelson is contemplating a new

school and the revival of a preaching place at *Wong-ka-Mo-dur*, a matter which will afford great relief to my mind, for I have grieved much over our unimproved opportunities there. Thus (with Miss Jones for the girls) we shall have *six day-schools* in operation.

#### *The waverer gone.—Conversations.*

*20th.*—The old woman, *Dong*, has gone over to the Romanists, notwithstanding all her recent professions. We have no means (at least no *fair* means) of learning what influences were brought to bear upon her: all we know is, that she declines resolutely to come near us. This is the first defection that has taken place from my little flock, and I feel it a good deal.

*Sunday, 22nd.*—Mr. Nelson accompanied me to the church, and conducted the service, very much to my relief, for it enabled me to spend all my little strength in the sermon. In a conversation with *Soodong*, such as we often have after service, the old man stated clearly one point, which I had often tried to ascertain, but on which my mind was never satisfied before: namely, what was the *peculiar* doctrine of Christianity which first struck his mind as strange? He says it was the *unity of the human soul*. A very common Chinese saying declares that man has *three souls and six spirits*; of the former, one goes at death into the invisible world, one remains by the corpse, and one takes up its dwelling in the Hall of Ancestors; the latter are dissipated, descend into the earth, and are lost trace of altogether.

Having previously understood that there was to be a great gathering of the tailors engaged in working for foreigners, at a certain temple not far from our church, (their object being to form some sort of a combination against low prices and free competition,) Mr. Nelson and myself took tracts in our hands and went to the place. We found a great many assembled—some loitering about, and some gambling—evidently waiting till more should come, and the preparation for making their offerings should be made. Our conversation turned chiefly on the worship they were about to offer to the image of the patron of their craft. They insisted upon it that in the first days men began to emerge from barbarism through the influence of three men, whom they

called the three Kings : one taught men to build boats and houses—he is the god worshipped by carpenters, house-builders, and ship-wrights ; the second was their own patron, who taught men to make and wear clothes ; about the third they were not so clear. Now, it was incumbent on them, they argued, to pay honor to the memory of so great a benefactor of mankind in general, and themselves in particular, to burn incense and make offerings before his image, to express their thanks and homage. One man of the company went quite deep into the subject, and gave us quite a cosmogony—the common one which represents *Pwan-koo* as the source of all things, subsequent, however, to chaos, which is the place where most of those I have ever conversed with commonly “pull up.” To my surprise, however, (for it was the first time I had heard any one, *not instructed in Christianity*, hazard such a statement,) our philosophic tailor declared that there was some one who had existed before chaos, though he acknowledged that he could not remember what his name was!

After distributing our books, exhorting them to honesty in business, and faith in the only True God and Saviour, we returned to the church. The afternoon being wet, and the attendants consequently few and quiet, Mr. Nelson took courage, and made his first essay at preaching in Chinese. His sermon was not long, but it was one which enabled me, as I followed him, to call the people to witness that the message just delivered, though very briefly, to them, by one who had landed on their shores only about seven months

previously, was the same that we had been preaching to them in the last seven years.

#### *Arrivals.*

23rd.—Our Presbyterian friends have received an accession to their numbers by the “Nestorian,” Mr. and Mrs. Byers, to remain here ; a Miss Knight, to assist her sister, Mrs. Rankin, in the Female School at Ningpo. I had the pleasure of seeing all of them to-day.

Another pleasure I enjoyed, was that of assisting Mr. Nelson to secure the house at *Wong-ka-Mo-dur*, formerly occupied by Mr. Graham, and more recently by Dr. Bridgman. The proposed day-school is to be opened soon, and some changes made which will fit the lower rooms for a preaching-place. It makes one feel quite “at home” again, to get into that neighborhood once more.

27th.—To *Wong-ka-Mo-dur* again, to give directions about the alterations. The landlady met us there, and, amongst other things, made the following request : that I would assist her mother to get rid of some troublesome and disreputable tenants, by pretending that I had bought or rented the house they occupied—I, being a foreigner, and therefore able to frighten them, was to accomplish the ejection!

31st.—Little work is recorded this month, and for the reason that I have done little. To have noted down the experience of each day, would have been to repeat the words “weariness,” “inefficiency,” “discomfort,” far more frequently than I would be willing to see them in my own handwriting.

## SUNDAY SCHOOL DEPARTMENT.

WE shall endeavour to make room in each number of this journal, for something adapted to our more youthful readers. Not that we think the journals and letters of Missionaries unsuited to the children of Sunday Schools. On the contrary, in our judgment, they are peculiarly calculated to create an interest for Missions in the hearts of the young ; more so, in fact, than the little gatherings which are often collected for this purpose. But having been, from time to time, desired to afford some space for what may be termed a Sunday School Department, we shall reserve a page or two for the purpose.

The following extract, although not directly re-

fering to the subject of Missions, affords very striking evidence of the salutary influence of religious teaching among lawless men :

#### *Pitcairn's Island.*

Among the passengers by the *Orinoco* steamer, which arrived at Southampton from the West Indies, was an inhabitant of Pitcairn's Island, celebrated as the residence of the descendants of the mutineers of the *Bounty*. He was the bearer of dispatches from Admiral Moresby in the Pacific Ocean, and his object in coming to England is to obtain



some assistance for the religious education of the people of Pitcairn's Island, and to induce the government to allow English ships of war to visit the island oftener than they now do.

The individual alluded to is about sixty years of age, and about twenty-five years ago visited Pitcairn, and was allowed to remain on the island as a religious teacher, and to practice medicine. He is almost the only stranger ever allowed to remain at Pitcairn, and to be considered as one of the community. The inhabitants of the island in question numbered, when he left, eighty-six females and eighty-eight males, who are nearly all descended of the *Bounty* mutineers and three Tahitian women. They are still remarkable for their moral and religious character, chiefly through the teaching and example of Adams, the chief mutineer. A president of the community is elected every year, but he has little to do. There is no penal code, for the whole community live as one family; and having no money, and prohibiting strong drinks, there is no temptation or inducement to crime. All the land is held in common, and no one is allowed to trade for himself. The coin in the island amounts to about eighteen dollars value. If every waste spot were cultivated, Pitcairn, which is about four and a half miles in circumference, would maintain about five hundred persons. The climate is good. The thermometer never rises above eighty-six degrees, nor falls below fifty-five. The men and boys all bear arms, and they could defend the approaches of the island against a thousand fighting men. No ship can approach without a pilot. The inhabitants are not so robust as the English, nor do they live so long. They subsist chiefly, on yams, potatoes, and coconuts. Once a week they taste fish or flesh, which they obtain by fishing and killing the goats on the island. They chew and smoke tobacco, which they obtain from American whalers, which visit them for supplies of fresh water, yams and potatoes. The island would grow Indian corn and tobacco, but neither of these is cultivated, because it would impoverish the ground. Tobacco grows wild, but it is rooted up as a weed. There are no springs, and the water obtained is rain water, which is caught in reservoirs. An English ship of war calls at the island about once a year. A number of American whalers visit, and

through them the inhabitants get supplies to satisfy their simple wants, and learn the news of the world. They seldom suffer any stranger to live on their island. If any are shipwrecked there, they are taken care of until the next vessel calls, when they are sent away. Almost the first person the Pitcairn inhabitant met at the Oriental Hotel in Southampton on Saturday, was a gentleman whose cousin had been shipwrecked at Pitcairn, had lived there a fortnight, and was well remembered by the inhabitant. The latter has left a wife and eleven children at Pitcairn. He has been elected president of the island more than once. His business in England will chiefly be with the Duke of Northumberland and the Bishop of London. His presence here will be the means of revealing some particulars of one of the most curious and interesting episodes in the history of human society.

It will be remembered that about sixty years ago eight or ten Englishmen, after committing a great crime, joined with three savage women, and, selecting a lonely and diminutive island in the great and distant Southern Ocean, formed, with themselves and progeny, a community, professing and practising all the virtues of Christianity. This community now numbers nearly two hundred persons, who still preserve in the same spot the primitive and virtuous habits of their progenitors. They have sent an ambassador to this country, chiefly to procure the means of improving their spiritual welfare. It appears that their attention is turned to Norfolk Island, about 1,000 miles distant, in case Pitcairn should become over-populated, and they are in hopes the English Government will grant them that island. The person who is come over here from them states that they still speak the English language in its purity. They have few books in the island, which are chiefly religious. They rigidly adhere to the religious doctrines and ceremonies of the Church of England. The only spirituous liquors allowed to be landed in the island, are a few bottles of wine and brandy, for the medicine chest of the doctor. One of Lord Byron's best descriptive poems was written respecting the mutiny of the *Bounty*, and the charms of life to be enjoyed in the beautiful islands of the South Sea. The retreat of the mutineers of the *Bounty* to the insignificant and solitary Pitcairn's Island, was not discovered by

the English for many years, when an English ship was driven there, and the crew was surprised to hear two of the swarthy natives come off and call out to those on board ship, in good English, "Hand us a rope." Admiral Bligh, who was on board the *Bounty* at the time of the mutiny, lived for many years in Southampton.

In addition to the interesting details inserted above, we are enabled to give the subjoined extract from the dispatch of Rear-Admiral Fairfax Moresby, dated 12th August, 1852 :

"It is impossible to do justice to the spirit of order and decency that animates the whole community, whose number amounts to one hundred and seventy, strictly brought up in the Protestant faith, according to the Established Church of England, by Mr. Nobbs, their pastor and surgeon, who has for twenty-four years, zealously and successfully, by precept and example, raised them to a state of the highest moral conduct and feeling.

"Of fruits and edible roots they have at present an abundance, which they exchange with the whalers for clothing, oil, medicine, and other necessities ; but the crops on the tillage ground begin to deteriorate, land-slips occur with each succeeding storm, and the declivities of the hills, when denuded, are laid bare by the periodical rains. Their diet consists of yams, sweet potatoes, and bread-fruit ; a small quantity of fish is occasionally caught ; their pigs supply annually, upon an average, about fifty pounds of meat to each individual ; and they have a few goats and fowls. Their want of clothing and other absolute necessities is very pressing, and I am satisfied that the time has arrived when preparation, at least, must be made for the future, seven or eight years being the utmost that can be looked forward to for a continuance of their present means of support. The summary of the year 1851 gives—births, twelve ; deaths, two ; marriages, three. On their return from Tahiti they numbered about sixty, of whom there were married thirteen couples ; the rest from the age of sixteen to infancy,

"Mr. Nobbs was anxious to avail himself of my offer to convey him to Valparaiso, and thence enable him to proceed to England, for the purpose of ordination. At a general meeting of the inhabitants their consent was given, provided I

would leave the chaplain of the *Portland* until Mr. Nobbs returned ; the advantage is so obvious that I feel confident their lordships will approve of my censuring. From the anxiety which has been expressed by high authorities of the Church for Mr. Nobbs's ordination, I anticipate it will be effected with so little delay that he will be enabled to return to Valparaiso by the middle of January."

The latest English papers announce the recent ordination of Mr. Nobbs, by the Bishop of London.

#### The China Mission.

A late letter from one of the Missionaries in China, addressed to the Editor of the Southern Churchman, contains a concise view of the Mission at Shanghai, well adapted to convey the information wanted by youthful readers. We give such extracts as we can find room for :

Shanghai, July 28th, 1852.

DEAR SIR,—Many of your readers, who have, from the beginning, taken an interest in the China Mission, may have made themselves familiar with its situation, circumstances and history. But still, I suppose, that many others would like to have a more minute account of the state of things, and even the first-mentioned class may not be unwilling to find in one article a summary of what has been passing for some years.

Shanghai has a large *native trade*, according to Dr. Williams, larger than any other city in China, and the foreign trade has grown up here so rapidly, that it already nearly equals, and in a year or two will, no doubt, surpass the trade at Canton. Notwithstanding this commercial importance, however, it does not rank among the first cities of China in *size*, or *population*. It is situated about fourteen or fifteen miles from the mouth of a river, usually called by foreigners the *Woosung*, which empties into the Yang-tze-Kiang, very near its entrance into the sea. For commercial purposes, it is the grand seaport of the valley of the *Yanty-tze-Kiang*, and receives much of the surplus produce of this, the richest and most populous valley in the world. Thousands of Chinese junks lie off the city, constantly going and coming. The town itself is surrounded by a brick wall about 20 feet in height and three miles in circumference. This, however, is the actual boundary of the city only on the western side,



or that farther from the water; the houses extend on the other sides, so as to make the whole double the number of houses and people inside the wall. The whole number of people inside the wall and out, cannot be much less than 300,000. A tract of land, extending for half or three-quarters of a mile along the bank of the river towards its mouth, has been granted for the occupation of foreigners, that is, no Chinese is allowed to *build upon it* who was not a resident at the opening of the port, and the landholders can make what municipal regulations they please. Here quite a large foreign town has been built up, containing a church, hospital for seamen, burying-ground, many large warehouses, and residences of merchants, &c., &c. The foreign vessels in port are anchored off this town, and do not proceed up to the Chinese city. This tract is bounded by a large stream which empties at this point into the Woosung river, and is usually called the Suchow Creek, because it communicates with the great city of Suchow, about 100 miles distant, and said to contain 2,000,000 of people. Across this stream a ferry is kept up by the Chinese in flat-bottomed boats, which are passing to and fro constantly in the day, and can always be procured in the night, if wanted; the charge is *one cash*, or one-fifteenth of a cent; but foreigners generally give several cash, never amounting, however, to *half a cent*, unless you wish a boat wholly to yourself, when the charge is *ten cash*. I have been thus particular in describing this ferry, because it is the one which we cross constantly in going either to the foreign town or the Chinese city—the Mission being situated on the bank of the Woosung, about a quarter of a mile *below* the Suchow Creek.

Foreigners are not obliged to live on the tract of land before spoken of, but may build in the city or anywhere in the neighbouring country where they find the Chinese willing to sell them land. In consequence of this, most of the missionaries have preferred to build in the country instead of in the foreign town, although two or three are living in the city itself. The situation of our mission premises is perhaps the most pleasant of any: In summer the wind blows to us down the river, so that whenever there is any breeze we get the benefit. Just at our door is a boat stand, so that with fair wind and tide we can reach the city in ten or

fifteen minutes; and if we prefer walking it is not a long walk by way of the ferry. We have a fine view of the river and the city with its shipping; and also of the foreign town with the ships lying off the shore. Our friends will thus see that we have every advantage of position for our work, and for our health and comfort.

The mission building consists of, 1st, the *bishop's house*, which is large and commodious, with a good-sized garden attached; then down the river a few yards, is the *boys' school house*. This was the first built of all, and consists of a main building and two wings, stretching back so as to form a court behind the main building. One of the wings contains a chapel in the lower story and a dormitory for the boys above; the other contains the dining-room and school-room for the boys, and has also a dormitory above. In the main building live Mr. and Mrs. Nelson, Mr. Points, Miss Tenney and Miss Fay. On the other side of the bishop's house is the new girls' school house, to which the Jubilee collection of Virginia was appropriated. This also consists of two parts; the front is a dwelling house for Miss Jones and whoever shall assist her hereafter in the charge of the girls. The back part, which communicates with the other, is occupied entirely by the girls and their Chinese female attendants. The adjoining lot is occupied by the Rev. Mr. McClatchie of the English Church Missionary Society, and beyond that is Mr. Hubbard's dwelling house, now nearly finished. In the boys' school are about fifty scholars of various size, but most of them quite small; these are all instructed half the day in English by the mission teachers, and the other half in Chinese by native teachers in our employment; it is one of these Chinese teachers who has been lately baptized with one of the school boys. Miss Jones has now about twenty girls in the school who are instructed *wholly in Chinese*. Besides this, she has an interesting day-school of girls under her charge in a village about a hundred yards beyond Mr. Hubbard's house. These little girls have now been under instruction for about six months, and have made a most manifest improvement in that time.

We are so crowded on Sunday in the chapel room before mentioned, that it has become necessary for us to have a separate building for that purpose, and we

hope that we shall soon be able to build on a vacant lot belonging to us between the bishop's house and the boys' school. The children of the schools make up most of the congregation, together with our servants; but as many of the neighbours as can be accommodated come in, and we think that quite a large chapel would usually be filled. It may, perhaps, give some idea of the immense population of the country to mention, that there are *two* villages on the road from here to the ferry, (a quarter of a mile,) and another about a hundred yards beyond us on the other side, the three containing, I should think, at least six hundred people; and they are scattered in this proportion *everywhere* within 30 or 40 miles of this place, and probably do not diminish in number as you ascend the Yang-tz-kiang to its source. I do not suppose a straight line could be drawn for a mile in any direction (except on the river) from the bishop's house as a centre, which would not pass through one or more villages; and besides these, there are many large towns and even cities within ten or fifteen miles.

This exceeding populousness is a great obstacle to our efforts in making a *general impression* upon the people, and *awaking their attention*; the mass to be leavened is so large that we must not be disappointed if it should be many years before it is thoroughly penetrated by the truth, so that our object in coming here, and the doctrines of Christianity, will be generally known by the people.

In the city, almost in the centre, stands the Church belonging to our mission. It is quite a handsome building in itself, and, standing as it does in the midst of the low Chinese houses, it makes a still better appearance from the great contrast; it will probably hold 600 people comfortably. Mr. Syle, with the assistance of Chai and the catechist, Soo-dong, has the charge of this church. There is service twice on Sunday; and on Wednesday and Friday there is a lecture once in the day, and classes for the instruction of both the baptized and inquirers. Mr. Syle and Chai have each a day school of boys under their charge in the city, who are instructed regularly in Christian books. The whole number of communicants now is thirteen, and, besides these, five have been baptized, and are expected soon to be confirmed, and four have been suspended for improper conduct. In all, from the beginning of the mission in 1845, there have

been 29 baptized, 27 adults, and two children; one (Chai) has been ordained deacon, and is purchasing to himself a good degree, and two others are candidates for orders. Considering the difficulties of beginning such a mission, and the feeble health of the bishop and also of Mr. Syle for a good deal of the time, surely these results are such as to cause us to thank God and take courage. Of the whole number of adults, three have died in the faith, while six have proved unworthy of the privilege of communion. Of these, four are young men who have been in the school, but who, on entering the world for themselves, have been overcome; but we may hope that, sooner or later, they may return again (at least some of them) to the haven of true peace.

The work may now be considered as fairly *begun* here; and judging from the past, there is great reason to hope that by the blessing of God, a company of faithful people shall here be added to his Church, to the glory of His most holy name.

It will be seen that our mission, considering its past weakness, has been much blessed with fruit. We cannot but believe that this has been owing principally to faithful *catechising* on the part of our missionaries and to our schools. The great aim has not been to preach to a *great many*, but to *instruct thoroughly* all who seemed sufficiently interested to desire it; and this seems to be the most efficient method of *really* benefiting them by giving them a knowledge of the great truths of the Gospel. Here is a great work to be done, and there is one way in which all your readers can help us in doing it; I mean by fervent and continual prayer to the Lord of the Vineyard, not only that he will send forth a multitude of labourers to the harvest, but that he will bless the labours of those who are already sent forth. Thus shall both we and they rejoice together in witnessing the triumphs of the Cross.

Your friend and brother in Christ,  
C. K.

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#### The Holy Land.

"An appeal has been issued from Jerusalem to help in forming an industrial establishment near to that city. The plan proposed is to employ poor Jews in the



cultivation of the soil, and thus enable them to support themselves and their families by profitable labour, and to free themselves from dependence upon the scanty pittance collected in different countries, and distributed to them by their rabbis in Jerusalem. We copy a part of this appeal, because it shows us that a great change, for the better is begun in the land of Israel, that cultivation brings out all its wonderful fruitfulness, and that when the time is come for the return of the Jews, their land is capable of yielding to its children abundant harvests, under the influence of "the former and the latter rain."

"Some have supposed that the Hebrew people are at present unfitted for field or garden work, or at least unwilling to labour at it. Such as think this cannot have witnessed Hebrew labourers—aye, and Hebrew rabbis—at work in Mr. Meshullam's farm at Urtass, or Solomon's Gardens, near Bethelam, and the English consul's plantation, near Jerusalem; and cannot be aware of the fact that not a week passes without fresh applications for employment being made by poor Jews, or of the melancholy truth that *Israelites literally die for want of meat in Jerusalem*. Others may suppose that the neighbourhood of Jerusalem is *insecure*, and that people would be afraid to work. These again cannot have seen the summer encampment of the European residents, where, without guards, single families, including ladies and children, pass the hot season without the slightest annoyance by night or day. Others there are who believe Palestine to be an accursed land, incapable of producing any crops but stones and salt and sulphur. Let them come and see two crops a year produced by the poorest land we have. Let them behold quince trees groaning under the burden of 400 quinces, each one larger than the largest apples of England: vines, with a hundred bunches of grapes, each bunch three feet long, each grape three and a quarter inches in circumference; a citron tree, bearing 510 lbs. weight of fruit; half-grown broad beans from Urtass, the pod thirteen inches long, and six clustering stems from each plant; Indian corn, eleven feet high, on ground from which, four weeks before, a similar crop had been taken; water melons, twenty, thirty, and forty pounds weight.

"The unbelief and apathy and indolence

of man—these are the curses on Palestine; but *the land itself is being healed before our eyes*. Few persons are aware that the cultivation of land around Jerusalem has received much attention within the last three years from an Archimandrite of the Greek convent. The large plantations around the convent of St. George, opposite the Jaffa gate of Jerusalem, at Mar Elias, half way towards Bethelam, and at the Convent of the Cross, &c., are the works of the Greeks, who have moreover purchased immense tracts in the neighbourhood of Jerusalem and elsewhere, which have not yet been planted. The value of land is very much enhanced in consequence. During the month of February, 1852, the Greeks planted 23,000 young mulberry trees, close to the Jaffa gate of Jerusalem, those formerly planted having answered well. Olives are planted at intervals, and small crops with vines between. They have blown away the surface rocks with gunpowder, and exposed the rich clay beneath. The loose stones are gathered into terrace walls. The ancient rock-hewn cisterns existing in every field are repaired, and supply the trees with water during the first year, after which the rains are sufficient for them. *The supply of rain has steadily increased during the last seven years. In 1848 the Lower Kedron flowed, on account of the well En-rogel rising to a height not known for eight or nine years before. Every year since En-rogel has overflowed, and a fine stream poured down the Kedron, between the months of January and March.*

"This year we had delightful latter rain at the end of April and beginning of May, a thing unknown for years before. The new plantations have already yielded a considerable quantity of silk, which will increase every year. The olive tree is at present one of the most valuable products of this country, but would be infinitely more so did the inhabitants understand the art of crushing the berries and refining the oil. An Italian gentleman has declared that a handsome fortune might be derived from the residue, considered by the Arabs as worthless when they have passed the berries under their primitive and clumsy crushing mill. Two years ago the olive oil of this country had never been imported into England. In the beginning of last year, twenty ships of one hundred tons each, were loaded at Jaffa with this article

alone; and merchants of London and Glasgow are endeavouring this year to open a trade in oil with Jerusalem, which will ensure handsome profits. Olive trees of ten and twelve years old bear transplanting well, and begin to yield in three years.

"There is a piece of land near Jerusalem already secured, (though the purchase money is not all paid,) on which it is intended to establish an industrial plantation, for any Jews willing to work thereon. English residents, competent to judge, approve the institution, and consider that there is every reason to expect success.

A few hundred pounds are required for repairing the ancient cisterns, planting the trees, &c.; and for the first two or three years funds will be necessary for paying the labourers, &c. It is calculated that for about £300 the planting and clearing may be accomplished. The extent of the plot is about seven or eight acres. An oil and soap manufactory should be added. The kali plant is a product of the country. As soon as the first arrangements are completed, the writer will put it into the hands of trustees, who shall carry out the object."

## MISCELLANEOUS.

### Steamers to Africa.

(From the *London Times*.)

The African steam line excites interest, as regards its first results, on account of the novel region and peculiar trade with which it will be connected. Although very little is known by the general public concerning the British traffic with the west coast of Africa, there is no branch of commerce that has increased more rapidly, or that admits, perhaps, of greater extension. The diminution of the slave-trade has been followed by the substitution of legitimate cargoes, in a proportion fully as large as could have been anticipated, and hence the export of goods from this country in return has increased from 155,000*l.*, in 1827, to about 700,000*l.* The staple article supplied to us is palm oil, of which the quantity shipped had risen from 4,700 tons, in 1827, to 30,455 tons in 1851, and, in addition, ground nuts, dyewoods, bees-wax, ivory, gold dust, ginger, rice, &c., are also furnished. The augmentation of these products, it is contended, depends only on the increase of intercourse, and the anticipation is also entertained that, with a more rapid and certain communication, many new articles of a comparatively perishable character would be included. Hitherto the course of post between London and the principal localities of the African trade has been from six to nine months, and it will now be brought within 70 days. An alteration of this kind must alone impart a great impulse to all transactions, but the chief advantage of the introduction of screw steamers is des-

cribed to consist in the means they will afford of meeting the prevailing winds and calms peculiar to the confirmation of the coast, and in obviating the dangers of climate by the lessened exposure that will be necessary, as well as by the means of restoration that will be afforded by the rapid return of each vessel to England. The difficulties and dangers of the trade have always warranted high freights, and it is argued that steamers obtaining those freights, and yet escaping the chief evils that have led to them, must derive an ample revenue. Among the political advantage of the line, the manner in which, by the quick conveyance of intelligence from settlement to settlement, it will interfere with all attempts to revive the slave-trade, is one upon which much stress is laid. It is also anticipated at Sierra Leone that it will make almost the whole intervening coast between the Gambia and Fernando Po a British province, by consolidating our several paltry settlements, which at present are chiefly separated by strong contrary winds, into a large and important colony.

### The Propaganda at Rome.

The statement herewith sent has been compiled from the most authentic source.

A period of four years' interval would give a fair clue to the advance or retrograde of any society, and on this conviction I have selected the period 1847 to 1851, as the period of comparison of the *Propaganda*.



This mighty machinery is, in the whole of its operations, showing symptoms of decrepitude. Belgium is the only division of Europe which shows any considerable advance, and this is intelligible; ignorance still reigns among the masses in Belgium; on the other hand, Germany is withdrawing her aid to the Propaganda, and this fact quite accords with the aspect of things to be seen and felt at this time in Germany.

The diminution in the contributions of the Papal States is a telling fact.

The increase to be found for Ireland is quite explained by the strenuous exertions of the priesthood in 1850—51, to maintain their position. What will another year tell? There is strong reason to believe that an immense decrease will be found. Ireland is throbbing to its centre from the labours of the Irish Society, glimpses of light are to be seen in many a spot where violence and Popery have held sway for many a long year.

The increase to be found against the British colonies is intelligible; becoming weaker at the core, the extremities are labouring to throw out vitality.

South America appears to be sinking into the abyss of Papacy, and this is consistent with the darkness and ignorance that prevails in that vast continent. Who shall tell how soon the Isles of the South Pacific may not send their missionaries to spread the light of the Gospel in South America?

#### STATISTICS OF THE PROPAGANDA.

	RECEIPTS.	
	1847.	1851.
France.....	£81,702	£79,532
Belgium.....	6,015	8,221
Holland.....	3,670	3,376
Prussia.....	6,965	7,189
Germany.....	1,530	651
Spain.....	500	361
Portugal.....	1,388	1,294
Sardinia.....	9,814	9,111
Ven. Lombardy...	2,366	2,260
Switzerland.....	1,454	1,709
Tuscany.....	2,396	1,780
Modena.....	685	734
Parma.....	638	338
Papal States.....	3,710	2,960
Malta.....	500	575
Greece.....	60	79
Levant.....	334	185
Ionian Isles.....		46
Sicily.....	2,492	2,757
England.....	1,261	1,317
Scotland.....	171	138
Ireland.....	3,078	3,202
B. Colonies.....	547	*870

\* Exclusive of Madras, which contributed £247 in 1847. The increase appears from Hobart Town, Adelaide, and Cape of Good Hope.

N. Europe.....	*4,910	49
N. America.....	3,217	2,851
S. America.....	689	1,172

£140,092      £132,727

#### EXPENDITURES.

	1847.	1851.
Europe.....	£19,920	£22,363
Asia.....	34,495	40,607
Africa.....	10,390	9,560
America.....	31,049	29,972
Oceanica.....	9,800	13,703

£105,654      £116,180

#### Church of England.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The following statement is given of the progressive extension of the Society's operations:

1701—Total income, 1,537*l.*, including 1,332*l.* donations. The first two missionaries arrived in Boston, June 11, 1702. From the first report (1704) it appears that the Society's attention was then directed to the Iroquois, New-England, New-York, New-Jersey, Pennsylvania, Maryland, Virginia, Carolina, the Yamomosea Indians, Newfoundland, Rhode Island, Long Island, Jamaica, Antigua, Montserrat, Moscow, and Amsterdam. Some assistance was also given to the Danish Mission at Tranquebar.

1751—Total income, general and special, 3,719*l.* Missionaries and schoolmasters, maintained wholly or in part, eighty-two. Field of labor:—New-England, New-York, New-Jersey, Pennsylvania, Carolina, Georgia, Bahama, Newfoundland, and Nova Scotia.

1801—Total income, general and special, 6,457*l.* Missionaries and schoolmasters, seventy-eight. Field of labor:—Nova Scotia, Newfoundland, Canada (1784), New-Brunswick (1785), Bahama, Guiana (1752), the Gold Coast (1766), Florida (1768), Australia (1795). The Society also became trustee for Debritzen College, Hungary, and for the Vaudois Pastors in Piedmont. The first two colonial bishoprics had been founded, and the episcopate given to the United States.

1851—Total income, general and special, including part of the jubilee and royal letter collections, and balance, 147,746*l.* Number of missionaries, lay teachers, and students, 1,160. Field of labor:—British North America, West Indies, Guiana, South Africa, India, Ceylon, Borneo,

\* Of this amount £4,480, said to be contributed by a country in the north; why this ambiguity it is difficult to understand.

Australia, Tasmania, New-Zealand, Seychelles, Tristan. These countries are now the seat of twenty-two dioceses.

The report shows an amount of income greater than the Society has ever received before. The coincidence of the jubilee collections and the royal letter collections has caused the large aggregate; so that it would be erroneous to infer that any permanent increase in the Society's ordinary income has taken place. The Society has ventured to incur an increased annual expenditure in the Australian dioceses. It has been enabled to do this by a diminution of its expenditure from its general fund in Canada, in consequence of the growing productiveness of the Clergy Reserves funds. Many advices and remittances on account of the jubilee fund are still expected from abroad. The amount paid into the treasurer's hands was, at the end of August, 48,497*l*.

The Society, after a century and a half of labor, and in the receipt of a very considerable income, has yet before it a large field on the cultivation of which it wants the ability to enter. While some of the old missions are assuming by slow degrees a position of independence, invitations which cannot be disregarded are made or renewed with increasing frequency from all parts of the empire, and even beyond. At the present moment it is solicited to aid in extending the blessings of the Gospel among the heathen millions of Borneo; in Delhi, where there is a population of 66,000 Mahometans and 71,000 Hindoos, without a single Christian Missionary; among the degraded natives of South and West Australia, where a door seems at length to be providentially opened; among 115,000 Zulus in the province of Natal; and the 500,000 of heathens who dwell in other parts of the diocese of Cape Town; in the Mauritius, where the large liberated population seems almost abandoned by the Church of England; in Guiana, where the Coolies are importing the degrading idolatry of India, and the missions among the native tribes need additional laborers; in the thinly peopled but vast territory of Honduras; and in the Melanesian Islands. To all these places, in addition to those colonies which are being increased by an immigration of more than a thousand souls every week from the United Kingdom, the Society's attention has been called with more or less frequency and urgency; and the calls, though not unregarded, cannot be duly answered without a much larger

measure of permanent support than the Society now enjoys.

The Society has for some time past assisted in providing for the education of two students at St. Augustine's Missionary College, Canterbury. By a resolution recently passed, the sum of 2,500*l*. from the jubilee fund was granted for the foundation at St. Augustine's of scholarships for students who shall be under engagement to proceed as missionaries to India, or the East, and shall be trained especially for the work of the ministry in that part of the world.

The Society has granted the sum of 1,000*l*. from the jubilee fund in aid of the college at Woodlands, in the diocese of Cape Town.

Appended to the report is the following summary of the Society's operations, showing at a glance the number of missionaries employed and the districts in which they are placed.

Nova Scotia, (Nova Scotia 47, Cape Breton 4, Prince Edward's Island 5,) 56; Frederickton, New Brunswick, 42, Quebec, Canada East, 28, Montreal, 43, Toronto, Canada West, 126, Rupert's Land, Hudson's Bay Territory, 1, Newfoundland, (Newfoundland 32, Labrador 2, Bermudas 3,) 37; Jamaica, (Jamaica 10, Bahamas 3,) 13, Barbadoes 7, Antigua 3, Guiana 11, Calcutta, Bengal, 16, Madras, (Madras 25,) Colombo, Ceylon, 7, Capetown, (Cape of Good Hope 27, St. Helena 1,) 28; Sydney, New South Wales 16, Newcastle, North New South Wales, 3, Melbourne, Port Philip, 5, Adelaide, South Australia, 13, Western Australia 1,) 14; New-Zealand, (New-Zealand, 10,) Tasmania, Van Diemen's Land, 4, Seychelles 1, Borneo 2, Tristan d'Acunha 1. Missionaries, 499.

Of this number, at least eighty-two in Canada are supported from the interest of the Clergy Reserved Fund, and sixteen (in Nova Scotia) by a parliamentary grant, limited to the lives of the present missionaries. The total number of missionaries maintained in whole or in part by the Society is 401. In addition to the above list of clergy, the number of divinity students, catechists, and schoolmasters, maintained by the Society, is above three hundred.

#### Church of England in China.

##### *Political Aspect of China.*

The following extract from a letter addressed by the Bishop of Victoria, to the Archbishop of Canterbury, presents, in a striking point of view,



the present political aspect of the great empire of China :—

“The general political aspect of China, and the state of our international relations at this time, are such as to suggest instability, expectation, and hope. This empire, the venerable relics of a system—it is to be hoped—fast giving way, and doomed ere long to become obsolete, may be on the brink of great civil convulsions, or it may still continue for another generation immovable, more from its own superincumbent weight than from its inherent strength. A rebellion now convulses the southern province of Kwang-se; in parts of the empire not more than three or four hundred miles distant from Canton, the arm of Chinese law is paralyzed, and the power of imperial majesty is suspended. Those who are but little conversant with China, and who erroneously view the institutions and people through the medium of European ideas, will perhaps conclude that the empire is crumbling to decay, and that a successful rebel will ere long ascend the imperial throne of the reigning Tartar dynasty. It is right, however, to modify such expectations, by the recollection that insurrection and rebellion have been common in every dynasty, and that revolution, in the European sense, is an idea unfamiliar and almost foreign to the national mind. The great bulk of the population, intent on gaining wealth, or engrossed in the struggle for a daily subsistence, view political cares with indifference, and are interested only in preserving security of property and person, and an exemption from over-taxation. Still, with the elements of civil war within—with her foreign relations towards European powers becoming each year increasingly involved—with a new and youthful emperor apparently determined on reverting to the national exclusiveness and isolation of his race, driving into obscurity, loading with disgrace, or even punishing with death, the enlightened statesman who, like Ke-ying or Seu, were, by their liberal views, their administrative abilities, or their published writings, helping to break down the ancient barricades which separated China from the rest of the human race—with all such symptoms of internal danger and change, it is difficult not to feel that we, whom God has stationed on the frontiers of this land, may ere long have to gird up our minds, and to buckle on the whole

armour of God against a new and momentous emergency. We have a mighty work to accomplish, and a glorious vocation to fulfil, as watchmen upon the bulwarks of Zion, and heralds of the approaching victories of the cross.

“We form an army of observation, collected on the outposts of this land, soon, perhaps, destined, in the name of Christ, to invade its interior provinces, and to extend the bloodless triumphs of the gospel among its benighted population. Let our weapons be the sword of the Spirit, which is the Word of God; our protection, the favor and blessing of the Almighty; our armour, ‘the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked.’”

### Hong Kong.

#### *St. Paul's College.*

The state of this Institution at the commencement of the present year, is given in another paragraph of the document to which we have already referred :—

“The present number of our Chinese pupils is about thirty, averaging generally from twelve to eighteen years of age, including three half-castes, natives of India or Ceylon, but settled for some time at Hong Kong. One-half of these have been recently admitted. In the early part of last summer, two Japanese youths also, brought to Hong Kong from a wreck, remained for some weeks in the school, and have since gone to the north of China, in the hope of returning to their own country,

“About sixty persons reside in the building, which is of moderate dimensions, but built in collegiate style. It has attracted much attention among the Chinese population, and I trust it will become a little centre of Missionary operations and Christian influence, which will at no distant period of time make a sensible impression on these parts.

“The whole expense of its erection has been defrayed from the munificent donation of a “Brother and Sister,” aided by a grant from the Society for Promoting Christian Knowledge.

“The room at present appropriated as our college chapel is a great addition to our usefulness, not only in affording opportunities of fulfilling my pastoral relations to the Europeans by occasional special services in English, but also in bringing together native inquirers at our daily

Chinese service. We have Chinese services at half-past seven A. M. and at eight P. M. every day. On Sunday we have also an additional Chinese service at half-past two P. M. In our morning service, after singing the doxology, with the accompaniment of a small seraphine, a few collects in Chinese are repeated from our Liturgy, after which there is a prayer in English. A portion of the New Testament in Chinese is then read, and the pupils are catechized on the contents. Sometimes an address is delivered to any visitors or strangers present, by one of the native catechists.

"The amount of Christian knowledge acquired by the fifteen elder youths is remarkable, and is not generally exceeded by youths of the same age in English schools. Their conduct has been almost uniformly good. I cannot but hope that on a few hearts a work of grace has been begun.

"Three were baptized during the last summer. One of them, Ching-chi, was sent back to Ningpo, his native place, dangerously ill, and apparently dying, where he has, however, unexpectedly recovered, and continues under the kind charge of his former friends and instructors, the Missionaries of the Church Missionary Society. Another, A-chik, is at present unsettled, on account of an uncle wishing to take him to California, but has shown satisfactory proof of his continued interest in religion, by his hav-

ing voluntarily solicited—in the event of his proceeding thither—a letter of introduction from an American Missionary at Whampoa to a Christian minister in California, who has greatly interested himself in the spiritual welfare of the Chinese immigrants. The third, Kum-shoo, is a boy of about 15, considerably advanced in Chinese reading, and possessing a fine intellect and disposition, which leads us to hope that, with the growing development of Christian character in his increasing years, he may become an effective fellow-laborer in the spread of the Gospel among his fellow-countrymen. Two other elder pupils will soon be baptized; and an old woman, the wife of one of our native Christians, who has for some time attended our services, has, with her daughter, applied to receive baptism.

"Our Mission is still in its infancy; but it is much more advanced than I could have ventured to hope for in so comparatively short a time after commencing our work at Hong Kong.

"That our Institution has been the means of spreading abroad a knowledge of Christian doctrine, and has arrested attention and excited inquiry, I cannot reasonably doubt. We pray, and we ask our friends and supporters in the church at home to pray, that the power of the Holy Spirit may descend upon us, and give permanency, depth, and spiritual unction to the impression already produced on the understanding."

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## Intelligence.

**DEPARTURE OF MISSIONARIES.**—On Saturday Dec. 1, the Barque Shirley sailed from Baltimore for Cape Palmas, carrying out the Rev. Hugh R. Scott, Mrs. Scott, and Miss Freeman; who have recently been appointed to the Mission in West Africa, under Bishop Payne.

**FEMALE ORPHAN ASYLUM, CAPE PALMAS, W. A.**—We take the following extract from a letter, addressed recently by Bishop Payne, to a clergyman of Philadelphia:

"You will be pleased to hear that our Orphan

Asylum meets with great favour here, and that the Colonial authorities have already agreed to give me a lot for the purpose, on the extremity of Cape Palmas, just where I desired it. I have given directions to commence quarrying the rock, so as to proceed with the building at once; I have also sent an order to Baltimore for window sash, &c., to come out in December. I have in hand about \$500, which I think will about suffice to meet the expense of the stone basement of the house. About a similar amount will be needed to pay for the windows, scantling, &c., ordered from Baltimore in December. If not already in



the hands of the Treasurer of the Foreign Committee, will you please exert yourself to have this amount paid in, as soon after the reception of this as possible. The remaining thousand dollars, (our estimate for the building, I think, was two thousand,) you will, of course, collect and send to the Treasurer as soon as you can. The whole sum ought to be collected, if possible, by the close of the present year."

From the AFRICAN MISSION intelligence has been received to 28th October, at which time all the Missionaries were well.

Bishop Payne makes the following remarks in reference to the return of the Rev. Mr. Hening:

"At Monrovia, I had the pleasure of finding letters from Cape Palmas to April 6th, informing us of the good health of the members of the Mission. This pleasure, however, was marred by a communication from Mr. Hening, with the painful tidings that his health had so utterly failed, as to render it necessary for him to withdraw from the Mission. Since the loss of his sight, I have never thought this beloved brother's connection with us could be long; but had hoped, in accordance with his earnest wish, that he might be spared to labour many years with us. But God is wise and good. His will be done.

"I have suggested to Mr. Hening a mode in which I think he may be most usefully employed in the United States, if it shall please God to restore his health. It is, either under the direction of the Foreign Committee, or that of the Diocesan Missionary Societies, to plead the cause of missions before every congregation in the land to which he can get access. 'To imbue (Christian) men with the spirit of missions, is to acquaint them with the missionary enterprise.' And to acquaint them with the missionary enterprise requires a special agency. And Mr. Hening's affliction for Christ's sake, and his eloquence, (for God hath given him eloquence,) will give much effect to missionary arguments presented by him."

CHINA.—Advices have been received from Shanghai to 16th September. Bishop Boone having received intelligence of the safe arrival of his family in the United States, had engaged passage for himself in the clipper ship Witchcraft; and he may therefore be looked for early in the month of January. His health continued in a very feeble state.

EPIPHANY COLLECTION.—A circular has been addressed by the Sec. and Gen. Agent of the Foreign Committee to the parochial Clergy, soliciting their co-operation in carrying into effect the recommendations of the Board of Missions, and of the General Convention, respecting a collection for Foreign Missions during the Epiphany season. From this we extract the following paragraphs:

"The observance of this recommendation by an increasing number of parishes of late years, has rendered efficient aid to the operations of the Foreign Committee. The withholding of this aid by any considerable number of churches, would inevitably result in serious embarrassment; while the adoption of this measure by *all* the parishes, would enable the Committee to proceed in their plans for the more vigorous prosecution of the missionary work in the foreign field.

The following brief particulars will show the earnest need of an enlarged liberality in this cause:

"1. The adoption of New Mission Stations in Africa, and one in Central America, under strong providential indications.

"2. The necessary increase, as recommended by Bishop Payne, of the salaries of our Missionaries in Africa.

"3. The embarkation, within the last eighteen months of thirteen Missionaries for Africa and China, being more than one-half of the whole number engaged in those fields prior to this period, and equal to the whole number sent out in the ten years preceding.

"4. The necessity of providing means to send out others, who are seeking appointments to the foreign field.

"These simple facts are sufficient to show, not only our dependence on the churches for a general response to this appeal, but also the necessity of an enlarged charity. Beside the salaries of the new missionaries, which must now be included in the stated current expenses, their several outfits have drawn largely on the funds of the Committee. It is evident, therefore, that unless this greatly increased expenditure is met by a corresponding increase of contributions, serious embarrassment must ensue. In adding so largely to the missionary force in the foreign field, the Committee believe that they have followed both the indications of Providence and the obligations imposed on them by the Church, whose servants and agents they are. It remains for their brethren to say whether they shall be sustained."

## Acknowledgments.

THE Secretaries particularly request that all *remittances* may be made to the Treasurer direct. In consequence of the frequent absences of the Rev. Mr. Cooke on duty, drafts made payable to his order are often for a long time unavailable.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th Nov. to 27th Dec., 1852:

MAINE.		
<i>Gardiner</i> —Christ .....	20	00
CONNECTICUT.		
<i>Hartford</i> —Christ .....	92	00
<i>Hamden</i> —Grace .....	35	00
<i>New-Haven</i> —St. Paul's .....	150	00
	277	00
RHODE ISLAND.		
<i>Newport</i> —Zion, S. S. Af., .....	10	00
<i>Warren</i> —St. Mark's, $\frac{1}{2}$ .....	30	00
	40	00
NEW-YORK.		
<i>Brooklyn</i> —St. Peter's, S. S. Christmas Off., $\frac{1}{2}$ .....	2	50
<i>New-Brighton</i> , S. I.—Christ, part of Advent Col., for "Aspinwall" Mission, .....	5	00
<i>New-York</i> —St. Mark's, Af., \$8 10, Chi., \$3 .....	11	10
Ascension—Schol. Chi., 8th ann. pay't., B. R. W., \$50; O. J. C., \$25; S. B., \$50; W. H. A., \$50; C. E., \$25; Mrs. Thurston, \$12 50 .....	212	50
Do. Mrs. C. Le Roy De Koven, ann. sub. bread fund, Ath., .....	20	00
St. Thomas' Spec. Cont. for Rt. Rev. J. Payne's Miss. Af., .....	48	00
<i>Miscell.</i> —C. I. S., .....	500	00
	799	10
NEW-JERSEY.		
<i>Camden</i> —St. John's S. S. Af., ..	2	50
DELAWARE.		
<i>Smyrna</i> —St. Peter's S. S., for Bp. Payne, Af., .....	3	18
PENNSYLVANIA.		
<i>Frankfort</i> —St. Mark's S. S. Af., ..	20	78
<i>Philadelphia</i> —Atonement, Af. & Chi., through T. Whelen, Esq., Treas., .....	100	00
Grace, "Male Soc. Prom. Chris." S. S. ed. 10 benef. Africa, under Bp. Payne, .....	200	00
<i>Leacock</i> —Christ .....	1	00
"An old subscriber to the Epis. Recorder" .....	2	50

<i>Miscellaneous</i> —"Cape Palmas Fem. Orph. Asy. Soc." to Rt. Rev. Bp. Payne, for the Fem. Orph. Asy. at C. Palmas .....	500	00	824	28
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### MARYLAND.

<i>Easton</i> —C. H. H. $\frac{1}{2}$ .....	2	50
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### VIRGINIA.

<i>Fairfax Co.</i> —Arlington, Af., ..	10	00
"The Ladies' Missionary Soc." near the Theolog. Sem. of Va., for building chapel at Rocktown, Af., ..	334	25
<i>Norfolk</i> —Christ, Monrovia .....	200	00
	544	25

### NORTH CAROLINA.

<i>Leakesville</i> —Miss Betty John's, $\frac{1}{2}$ .....	1	00
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### SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena Parish, Chi., \$95; Female Orph. Asy., Af., \$45 81; Af., \$55 63 .....	196	44
<i>Charleston</i> —St. Philip's, Chi., ..	32	25
St. Michael's .....	19	95
<i>Richland</i> —Zion, Af., .....	60	00

### GEORGIA.

<i>Macon</i> —Christ, \$5; S. S., \$5 33; ed. Af., .....	10	33
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### OHIO.

<i>Granville</i> —Epis. Fem. Sem., for Af., .....	20	00
<i>Zanesville</i> —L., $\frac{1}{2}$ .....	2	00

### MISCELLANEOUS.

"A mite for Missions," for Bp. Payne's Orph. Asy. \$5; do. Chi., \$5 .....	10	00
M., for Africa .....	5	00
Mrs. Moore .....	50	00
Christmas off. of a lad, .....	2	50
	67	50

### LEGACY.

The late Mrs. Lucy M. Nelson, by John R. Lee, Esq., .....	25	00
Late Mrs. Mary Lewis, of East Palmyra, W. N. Y., add'l., .....	300	00

Total Nov. 15 to Dec. 15, 1852 ..	\$3247	28
Total June 15, 1852, to Dec. 27, 1852, ..	\$11,670	52

NOTE.—\$50 sent to Mr. Aspinwall, Treasurer of the Foreign Committee, by "A Friend of Missions for Oregon," paid over to T. N. Stanford, Esq., Treasurer Dom. Com.